



DAFTAR PUSTAKA

- Aderinto, S. (2016). Pleasure for Sale: Prostitution in Colonial Africa, 1880s-1960s. In F. Jacob (Ed.), *A Companion of Mankind* (pp. 469–480). Peter Lang.
- Aimard, P. (1975). *Les jeux de mots de l'enfant*. Simep-Éditions.
- Alexander, A. C., & Welzel, C. (2011). Islam and patriarchy: How robust is muslim support for patriarchal values? *International Review of Sociology*, 21(2), 249–276. <https://doi.org/10.1080/03906701.2011.581801>
- Alexieva, B. (2014). There Must Be Some System in this Madness: Metaphor, Polysemy, and Wordplay in a Cognitive Linguistic Framework. In D. Delabastita (Ed.), *TRADUCTIO: Essays on Punning and Translation* (pp. 137–154). Routledge.
- Ashuro, D. (2021). Exploring the Causes, Impacts and Mediums of Ethnocentrism: The Case of Selected Zones of South Nation Nationalities and Peoples Region, Ethiopia. *Psychology and Behavioral Science International Journal*, 17(2), 1–9. <https://doi.org/10.19080/pbsij.2021.17.555959>
- Benelli, N. (2006). Christelle Taraud: La prostitution coloniale. *Nouvelles Questions Feministes*, 25(1), 136–139. <https://doi.org/10.3917/nqf.251.0136>
- Berenbaum, M. (2022). *anti-Semitism*. Encyclopedia Britannica. <https://www.britannica.com/topic/anti-Semitism>
- Bickerton, I. J., & Klausner, C. L. (2016). *A History of the Arab-Israel Conflict* (7th ed.). Routledge.
- Blackstone, A. M. (2003). Gender Roles and Society. In J. R. Miller, R. M. Lerne, & L. B. Schiamberg (Eds.), *Human Ecology: An Encyclopedia of Children, Families, and Environments* (pp. 335–338). ABC-Clio.
- Blaydes, L., & Linzer, D. A. (2008). The Political Economy of Women's Support for Fundamentalist Islam. *World Politics*, 60(4), 576–609. <https://doi.org/10.1353/wp.0.0023>
- Bloomfield, L. (1983). *An Introduction to the Study of Language* (E. F. K. Koemer (ed.); 3rd ed.). John Benjamins Publishing Company. <https://doi.org/10.2307/599907>
- Bryant, J., Roskos-Ewoldsen, D., & Cantor, J. (Eds.). (2003). *Communication and Emotion: Essays in Honor of Dolf Zillmann*. Lawrence Erlbaum Associates, Inc. <https://doi.org/10.4324/9780429471339-4>
- Butler, J. (1990). *Gender Trouble: Feminism and the Subversion of Identity*. Routledge.
- Calvet, L.-J. (2007). *L'Argot* (3rd ed.). PUF.



- Camiscioli, E., & Taraud, C. (2019). Économie politique de la sexualité coloniale et raciale. In G. Boëtsch, N. Bancel, P. Blanchard, S. Chalaye, F. Robles, T. D. Shapley-Whiting, J.-F. Staszak, C. Taraud, D. Thomas, & N. Yahi (Eds.), *Sexualités, Identités & Corps Colonisés. XVe siècle - XXIe siècle* (pp. 127–141). CNRS.
- Changizi, M. (2009). *The Vision Revolution: How The Latest Research Overturns Everything We Thought We Knew About Human Vision*. Benbella Books.
- Chejne, A. G. (1968). *The Arabic Language: Its Role in History* (reissue). University of Minnesota Press.
- Chung, S. H., & Yang, S. H. (2002). A Study on Violation in Gangster Fashion. *International Journal of Costume*, 2(December), 87–102.
- Cohn, N. (2021). *Who Understands Comics?: Questioning the Universality of Visual Language Comprehension*. Bloomsbury.
- Collins English Dictionary. (n.d.). *negroid*. HarperCollins Publishers. Retrieved October 12, 2022, from <https://www.collinsdictionary.com/dictionary/english/negroid>
- Corbett, E. P. J., & Connors, R. J. (1999). *Classical Rhetorics for the Modern Student* (4th ed.). Oxford University Press.
- Corblin, F., & Tovenà, L. (2003). L'expression de la négation dans les langues romanes. In D. Godard (Ed.), *Les langues romanes: problèmes de la phrase simple* (pp. 281–343). CNRS. <http://www.linguist.jussieu.fr/~tovenà/papers/CorblinTovenà03NC.pdf>
- Crystal, D. (2008). *A Dictionary of Linguistics and Phonetics* (6th ed.). Blackwell. <https://doi.org/10.2307/330198>
- Daguzan, J. F., & Moisseron, J. Y. (2011). La Libye Après Kadhafi : Essai de Prospective Géopolitique du Conflit Libyen. *Herodote*, 142, 78–97. <https://doi.org/10.3917/her.142.0078>
- Dovidio, J. F., Hewstone, M., Glick, P., & Esses, V. M. (2010). Prejudice, stereotyping and discrimination: Theoretical and empirical overview. In J. F. Dovidio, M. Hewstone, P. Glick, & V. M. Esses (Eds.), *The SAGE Handbook of Prejudice, Stereotyping and Discrimination* (pp. 3–28). SAGE Publications, Inc. <https://doi.org/10.4135/9781446200919.n1>
- Emerson, S., & Solomon, H. (2018). *African Security in the Twenty-first Century: Challenges and Opportunities*. Manchester University Press.
- Ennaji, M. (1991). Aspects of multilingualism in the maghreb*. *International Journal of the Sociology of Language*, 87(1), 7–26. <https://doi.org/10.1515/ijsl.1991.87.7>
- Fairclough, N. (2001). *Language and Power* (2nd ed.). Routledge.



- Faure, R. (2017). Exclamations as multi-dimensional intersubjective items. *Revue de Sémantique et Pragmatique*, 40(40), 7–15. <https://doi.org/10.4000/rsp.277>
- Feldman, M. W., Lewontin, R. C., & King, M. C. (2003). A genetic melting-pot. *Nature*, 424(July), 374. <https://doi.org/10.1038/424374a>
- Fıldış, A. T. (2018). FRANCE'S IMPERIAL AMBITIONS AND THE ESTABLISHMENT OF THE FRENCH MANDATE IN SYRIA. *Journal of Emerging Economies And Policy*, 3(1), 1–9.
- Finkbeiner, R., Meibauer, J., & Wiese, H. (2016). What is pejoration, and how can it be expressed in language? In R. Finkbeiner, J. Meibauer, & H. Wiese (Eds.), *Pejoration* (pp. 1–18). John Benjamins Publishing Company. <https://doi.org/10.1075/la.228.01fin>
- Fiske, S. T., & Taylor, S. E. (2017). *Social Cognition: From Brains to Culture* (L. Block (Ed.); 3rd ed.). SAGE Publications, Inc.
- Fox, J., & Topor, L. (2021). *Why Do People Discriminate Against Jews?* Oxford University Press.
- Goddard, C. (2014). Interjections and emotion (with special reference to surprise and disgust). *Emotion Review*, 6(1), 53–63. <https://doi.org/10.1177/1754073913491843>
- Graumann, C. F., & Wintermantel, M. (1989). Discriminatory Speech Acts: A Functional Approach. In D. Bar-Tal, C. F. Graumann, A. W. Kruglanski, & W. Stroebe (Eds.), *Stereotyping and Prejudice: Changing Conceptions* (pp. 183–204). Springer New York. <https://doi.org/10.1007/978-1-4612-3582-8>
- Green, J. (2004). *Becoming a Visible Man*. Vanderbilt University Press.
- Gumperz, J. J. (1982). *Discourse Strategies*. Cambridge University Press.
- Guy-Evans, O. (2022). *What is Ethnocentrism and How Does it Impact Psychological Research?* SimplyPsychology. <https://www.simplypsychology.org/ethnocentrism.html#:~:text=It is thought to occur,can lead to ethnocentric attitudes.>
- Habibie, A. (2016). COMPARISON BETWEEN DISCOURSE ANALYSIS AND CRITICAL DISCOURSE ANALYSIS FROM LINGUISTICS VIEW. *Al-Lisan: Jurnal Bahasa (e-Journal)*, 1(2), 1--14.
- Harris, W. W. (1978). War and Settlement Change: The Golan Heights and the Jordan Rift, 1967-77. *Transactions of the Institute of British Geographers*, 3(3), 309. <https://doi.org/10.2307/622159>
- History.com Editors. (2017). *History of AIDS*. HISTORY. <https://www.history.com/topics/1980s/history-of-aids>
- History.com Editors. (2018). *Anti-Semitism*. HISTORY. <https://www.history.com/topics/holocaust/anti-semitism>



- İkiz, A. S. (2019). Green Book and Islamic Socialism. *Eurasian Journal of Social Sciences*, 7(3), 23–29. <https://doi.org/10.15604/ejss.2019.07.03.003>
- Inglehart, R., & Welzel, C. (2005). *Modernization, Cultural Change and Democracy: The Human Development Sequence*. Cambridge University Press. <https://doi.org/10.1017/CBO9780511790881>
- Isaac, B. (2017). Ancient Antisemitism. In *Empire and Ideology in the Graeco-Roman World* (pp. 285–305). Cambridge University Press. <https://doi.org/10.1017/9781316476963.015>
- Issitt, M., & Main, C. (2014). *Hidden Religion: The Greatest Mysteries and Symbols of the World's Religious Beliefs*. ABC-Clio.
- Jary, M., & Kissine, M. (2014). What is the imperative mood ? In *Imperatives* (pp. 9–52). Cambridge University Press. <https://doi.org/10.1017/CBO9780511998126>
- Jay, K. L., & Jay, T. (2013). A child's garden of curses: A gender, historical, and age-related evaluation of the taboo lexicon. *American Journal of Psychology*, 126(4), 459–475. <https://doi.org/10.5406/amerjpsyc.126.4.0459>
- Jay, T. (1992). *Cursing in America: A psycholinguistic study of dirty language in the courts, in the movies, in the schoolyards and on the streets*. John Benjamins Publishing Company.
- Jay, T. (1999). *Why We Curse: A Neuro-psycho-social Theory of Speech*. John Benjamins Publishing Company.
- Jorgensen, M., & Phillips, L. J. (2002). *Discourse Analysis as Theory and Method*. SAGE Publications, Inc.
- Kennedy, R. (2002). *Nigger: The Strange Career of a Troublesome Word*. Vintage.
- Khalifa, M. (2013). The Impossible Partition of Syria. *Arab Reform Initiative, October*. <https://www.arab-reform.net/publication/the-impossible-partition-of-syria/>
- Kintsch, W., & van Dijk, T. A. (1978). Toward a Model of Text Comprehension and Production. *Psychological Review*, 85(5), 363–394. <https://doi.org/10.1093/mind/xxv.3.415-b>
- Klein, M. A. (1998). *Slavery and Colonial Rule in French West Africa*. Cambridge University Press. <https://doi.org/10.1017/CBO9780511584138>
- Krämer, G. (2006). Anti-Semitism in the Muslim World. *Die Welt Des Islam*, 46(3), 243–276.
- Kress, G. (2003). *Literacy in the New Media Age*. Routledge. <https://doi.org/10.4324/9780203299234>
- Kress, G. (2010). *Multimodality: A Social Semiotic Approach to Contemporary*



Communication. Routledge.

- Kress, G., & van Leeuwen, T. (2002). Colour as a semiotic mode: Notes for a grammar of colour. *Visual Communication*, 1(3), 343–368. <https://doi.org/10.1177/147035720200100306>
- Lal, R. (2004). The Maghreb. In *The Muslim World After 9/11 Book* (pp. 147–174). RAND Corporation.
- Larousse. (n.d.). *sale*. Retrieved January 23, 2023, from <https://www.larousse.fr/dictionnaires/francais/sale/70649>
- Le Robert. (n.d.-a). *laid*. Dico En Ligne Le Robert. Retrieved December 20, 2022, from <https://dictionnaire.lerobert.com/definition/laid>
- Le Robert. (n.d.-b). *nul*. Dico En Ligne Le Robert. Retrieved January 8, 2023, from <https://dictionnaire.lerobert.com/definition/nul>
- Le Robert. (n.d.-c). *obéir*. Dico En Ligne Le Robert. Retrieved October 26, 2022, from <https://dictionnaire.lerobert.com/definition/obeir>
- Le Robert. (n.d.-d). *possible*. Dico En Ligne Le Robert. Retrieved October 25, 2022, from <https://dictionnaire.lerobert.com/definition/possible>
- Le Robert. (n.d.-e). *transmettre*. Dico En Ligne Le Robert. Retrieved October 9, 2022, from <https://dictionnaire.lerobert.com/definition/transmettre>
- Legal, J.-B., & Delouvé, S. (2015). *Stéréotypes, Préjugés et Discrimination* (2nd ed.). Dunod.
- Leonida, M. (2019). *Revealing Representations : An Intersectional Analysis of Autobiography and Women of Colour in Francophone Comics*. 58.
- Lewis, B. (1986). *Semites and Anti-Semites*. Norton & Company.
- Lo Nigro, G. (2021). Construction et déconstruction Une jeunesse au Moyen-Orient dans L'Arabe du futur 1 : de la masculinité hégémonique (1978-1984) de Riad Sattouf. *Il Tolomeo*, 1. <https://doi.org/10.30687/tol/2499-5975/2021/23/028>
- Lovejoy, P. E. (2012). *Transformations in Slavery: A History of Slavery in Africa* (3rd ed.). Cambridge University Press. <https://doi.org/10.1017/cbo9781139014946>
- Mara'i, T., & Halabi, U. R. (1992). Life under Occupation in the Golan Heights. *Journal of Palestine Studies*, 22(1), 78–93.
- McCarthy, M. D. (2021). Othering authors in the name of authenticity: Critiquing colonialism with the arab of the future. *Bookbird: Journal of International Children's Literature*, 58(4), 22–30. <https://doi.org/10.1353/bkb.2020.0066>
- McCuigan, B. (2011). *Rhetorical Devices: A Handbook and Activities for Student Writers* (P. Moliken (Ed.); revised). Prestwick House, Inc.



- Merriam-Webster. (n.d.). *Caucasian*. Dictionary by Merriam-Webster. Retrieved October 3, 2022, from <https://www.merriam-webster.com/dictionary/Caucasian>
- Morel, M.-A. (1995). L'intonation exclamative dans l'oral spontané. *Faits de Langues*, 3(6), 63–70. <https://doi.org/10.3406/flang.1995.1006>
- Mouzet, A. (2017). Les acteurs noirs du cinéma français : de l'ombre à la lumière? *Voix Plurielles*, 14(2), 50–61. <https://doi.org/10.26522/vp.v14i2.1640>
- Muhammad, T. (2005). Italian Colonialism. In R. Ben-Ghiat & M. Fuller (Eds.), *Italian Colonialism*. Palgrave Macmillan US. <https://doi.org/10.1007/978-1-4039-8158-5>
- Nordquist, R. (2020). *An Introduction to Rhetorical Questions*. ThoughtCo. <https://www.thoughtco.com/rhetorical-question-grammar-1692060>
- Nowell, C. E., Webster, R. A., & Magdoff, H. (2020). *Western colonialism*. Encyclopedia Britannica; Encyclopedia Britannica. <https://www.britannica.com/topic/Western-colonialism>
- Nurmila, N. (2015). PENGARUH BUDAYA PATRIARKI TERHADAP PEMAHAMAN AGAMA DAN PEMBENTUKAN BUDAYA. *Karsa: Journal of Social and Islamic Culture*, 23(1), 1–16.
- Parikh, K. (2011). Colour Symbolism - Emotional Values of Colour. *Indian Journal of Applied Research*, 3(1).
- Penslar, D. J. (2007). *Israel in History: The Jewish State in Comparative Perspective*. Routledge. <https://doi.org/10.4324/9780203961179>
- Peres, S. M. (2016). *L'imaginaire arabe sur les français et la France dans L'Arabe du Futur, de Riad Sattouf*. Universidade de Brasília.
- Perry, M., Jacob, M., Jacob, J., Chase, M., & van Laue, T. H. (2008). *Western Civilization: Ideas, Politics, and Society: Since 1400* (9th ed.). Cengage Learning.
- Pravossoudovitch, K., Cury, F., Young, S. G., & Elliot, A. J. (2014). Is red the colour of danger? Testing an implicit red-danger association. *Ergonomics*, 57(4), 503–510. <https://doi.org/10.1080/00140139.2014.889220>
- Priego, E. (2016). Riad Sattouf's The Arab of the Future: A Graphic Ethnology of Solitude (or Hope). *The Winnower*, 34, 51–79. <https://doi.org/10.15200/winn.146186.60416>
- Pyysiäinen, I. (2003). *How Religion Works: Towards a New Cognitive Science of Religion*. BRILL.
- Quinn, P. C., Anzures, G., Lee, K., Pascalis, O., Slater, A., & Tanaka, J. W. (2013). On the Developmental Origins of Differential Responding to Social Category Information. In M. R. Banaji & S. A. Gelman (Eds.), *Navigating the Social*



- World: What Infants, Children, and Other Species Can Teach Us* (pp. 286–291). Oxford University Press.
<https://doi.org/10.1093/acprof:oso/9780199890712.003.0052>
- Rahman, O. (2015). Denim jeans: A qualitative study of product cues, body type, and appropriateness of use. *Fashion Practice*, 7(1), 53–74.
<https://doi.org/10.2752/175693815X14182200335691>
- Rahman, O. (2016). The hoodie: Consumer choice, fashion style and symbolic meaning. *International Journal of Fashion Studies*, 3(1), 111–133.
https://doi.org/10.1386/infos.3.1.111_1
- Richards, J. C., & Schmidt, R. (2010). *Longman Dictionary of Language Teaching and Applied Linguistics* (4th ed.). Pearson.
- Rohde, H. (2006). Rhetorical questions as redundant interrogatives. *San Diego Linguistics Papers*, 2(2), 134–168. <https://escholarship.org/uc/item/4xd7t5ww>
- Said, E. W. (1994). *Culture and Imperialism*. Vintage.
<https://doi.org/10.3724/SP.J.1010.2008.00129>
- Sanz, M. J. P. (2013). Multimodality and Comic Books. In C. A. Chapelle (Ed.), *The Encyclopedia of Applied Linguistics*. Blackwell.
<https://doi.org/10.1002/9781405198431.wbeal0820>
- Sanz, M. J. P. (2014). Comic Books. In S. Norris & C. D. Maier (Eds.), *Interactions, Images and Texts: A Reader in Multimodality* (pp. 357–370). De Gruyter.
- Sattouf, R. (2014). *L'Arabe du Futur: Une jeunesse au Moyen-Orient (1978-1984)*. Allary Éditions.
- Sattouf, R. (2015). *L'Arabe du Futur 2: Une jeunesse au Moyen-Orient (1984-1985)*. Allary Éditions.
- Sattouf, R. (2016). *L'Arabe du futur 3: Une jeunesse au Moyen-Orient (1985-1987)*. Allary Éditions.
- Sattouf, R. (2018). *L'Arabe du Futur 4: Une jeunesse au Moyen-Orient (1987-1992)*. Allary Éditions.
- Schwarz, G. E. (2002). Graphic Novels for Multiple Literacies. *Journal of Adolescent & Adult Literacy*, 46(3), 262–265.
- Smith, R. W. (2010). *Modern Anti-Semitism in the Middle East*. Boston College.
- Sommers, J. (2019). *What Is a Rhetorical Device? Definition, List, Examples*. ThoughtCo. <https://www.thoughtco.com/rhetorical-devices-4169905>
- Stephens, R., & Zile, A. (2017). Does Emotional Arousal Influence Swearing Fluency? *Journal of Psycholinguistic Research*, 46(4), 983–995.
<https://doi.org/10.1007/s10936-016-9473-8>
- Suganob-Nicolau, M. F. (2016). Swear words among young learners: A case study



- of the elementary students. *Indonesian JELT: Indonesian Journal of English Language Teaching*, 11(2), 117–132. <https://doi.org/10.25170/ijelt.v11i2.1493>
- Sumadyo, B. (2013). Sekilas tentang Bentuk Umpatan dalam Bahasa Indonesia. *2nd International Seminar on Quality and Affordable Education*, 197–201. <https://educ.utm.my/zh-TW/wp-content/uploads/2013/11/271.pdf>
- Tafjel, H., & Turner, J. (1979). An Integrative Theory of Intergroup Conflict. In W. G. Austin & S. Worchel (Eds.), *The Social Psychology of Intergroup Relations* (pp. 33–47). Brooks Cole Publishing.
- Tavaragi, M. S., & Sushma, C. (2016). Colors and Its Significance. *International Journal of Indian Psychology*, 3(2), 115–131. <https://doi.org/10.25215/0302.126>
- Taylor, S. E., Peplau, L. A., & Sears, D. O. (2006). *Social Psychology* (12th ed.). Pearson Prentice Hall.
- Ubillos, S., Paez, D., & González, J. L. (2000). Culture and sexual behavior. *Psicothema*, 12(SUPPL. 1), 70–82.
- Urummy, B. A. (2020). Le périclitisme dans L'Arabe du futur : une histoire en soi. *Synergies Inde*, 9, 121–133.
- van Dijk, T. A. (1977). Semantic Macro-Structures and Knowledge Frames in Discourse Comprehension. In M. A. Just & P. A. Carpenter (Eds.), *Cognitive processes in comprehension* (pp. 3–32). Psychology Press.
- van Dijk, T. A. (1980). *Macrostructures: An interdisciplinary study of global structures in discourse, interaction, and cognition*. Lawrence Erlbaum Associates. <https://doi.org/10.4324/9780429025532>
- van Dijk, T. A. (1984). *Prejudice in Discourse: An Analysis of Ethnic Prejudice in Cognition and Conversation*. John Benjamins Publishing Company.
- van Dijk, T. A. (1991). Discours de l'élite et racisme. *Cahiers de Praxématique*, 17, 49–71.
- van Dijk, T. A. (1993). Analyzing Racism through Discourse Analysis: Some Methodological Reflections. In J. H. Stanfield (Ed.), *Race and Ethnicity in Research Methods* (pp. 92–134). SAGE Publications, Inc.
- van Dijk, T. A. (1995). The Claims of Critical Discourse. *Japanese Discourse*, 1(1), 17–28. <https://doi.org/10.1007/BF02092754>
- van Dijk, T. A. (1997a). Discourse as Interaction in Society. In T. A. van Dijk (Ed.), *Discourse as Social Interaction* (pp. 1–37). SAGE Publications, Inc.
- van Dijk, T. A. (1997b). The Study of Discourse. In T. A. van Dijk (Ed.), *Discourse as Structure and Process* (pp. 1–34). SAGE Publications, Inc.



- van Dijk, T. A. (2001). Critical Discourse Analysis. In D. Schiffrin, D. Tannen, & H. E. Hamilton (Eds.), *The Handbook of Discourse Analysis* (pp. 352–371). Blackwell.
- van Dijk, T. A. (2006). Discourse and manipulation. *Discourse and Society*, 17(3), 359–383. <https://doi.org/10.1177/0957926506060250>
- van Dijk, T. A. (2008). Discourse And Racism. In D. T. Goldberg & J. Solomons (Eds.), *A Companion to Racial and Ethnic Studies (Blackwell Companions in Cultural Studies)* (pp. 145–159). Blackwell. <https://doi.org/10.1177/0957926599010002001>
- van Dijk, T. A. (2014). Discourse-Cognition-Society: Current State and Prospects of the Socio-Cognitive Approach to Discourse. In C. Hart & P. Cap (Eds.), *Contemporary Studies in Critical Discourse Analysis* (pp. 121–146). Bloomsbury.
- van Dommelen, G. (2007). *Les jeux de mots en classe de français langue étrangère : de la théorie à la pratique*. HOGESCHOOL ANTWERPEN.
- Watt, S., & Norton, D. (2004). Culture, ethnicity, race: what's the difference? *Paediatric Nursing*, 16(8), 37–43. <https://doi.org/10.7748/paed.16.8.37.s25>
- Weichselbaum, C., & Banks, K. H. (2021). Racism on the Brain. *Frontiers for Young Minds*, 9. <https://doi.org/10.3389/frym.2021.608843>
- Wilder, J. A., & Cain, C. (2011). Teaching and Learning Color Consciousness in Black families: Exploring family Processes and Women's Experiences with Colorism. *Journal of Family Issues*, 32(5), 577–604. <https://doi.org/10.1177/0192513X10390858>
- Wilkins, D. P. (1992). Interjections as Deictics. *Journal of Pragmatics*, 18(2–3), 119–158. [https://doi.org/10.1016/0378-2166\(92\)90049-H](https://doi.org/10.1016/0378-2166(92)90049-H)
- Wood, H. J. (2019). Gender inequality: The problem of harmful, patriarchal, traditional and cultural gender practices in the church. *HTS Teologiese Studies / Theological Studies*, 75(1), 1–8. <https://doi.org/10.4102/hts.v75i1.5177>
- Yulinar, Y., Masie, S. R., & Didipu, H. (2021). DISKRIMINASI TERHADAP MASYARAKAT DALAM NOVEL SEKALI PERISTIWA DI BANTEN SELATAN KARYA PRAMOEDYA ANANTA TOER. *Jurnal Bahasa, Sastra, Dan Budaya*, 11(1), 1–14. <https://doi.org/https://doi.org/10.37905/jbsb.v11i1.9963>
- Zhu, L. (2016). Le Jeu de Mots et L'Humor. In *GIS « Jeu et Sociétés » Post-doctorant Université* (p. 10). Ludocorpus. <https://doi.org/10.7202/036478ar>